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WEEKLY REVIEW.

—We understand that the Anniversary exercises of the American Mission at Ahmednuggur, were unusually interesting, the presence of the Spirit of God being powerfully realized. There were some twenty seekers, a good many of whom were soon enabled to rejoice in God's pardoning love. We hope to be in a position to give a fuller account soon.

—A remark in our last issue disfavouring the belief that regeneration may take place in infant baptism, is called in question by a friend. We will take an early opportunity of treating the subject.

—The *Christian Spectator* mentions with regret the death of the Rev. Dr. Ward, of the American Assam Mission. Dr. Ward returned from America in December last. In June signs of consumption showed themselves, and on August 1st he entered into rest. He was a missionary of much ability and piety, and his loss will be greatly felt.

—We think it remarkable that there should almost always be a considerable balance remaining in the hands of every Famine Relief Committee, after the famine has passed away. The report of the Persian Famine Committee, rendered in September last, showed a balance of 18·774 kerans in hand. If these balances are made available for the next famine that breaks out, somewhere else, well and good. It will not be long, we suppose, before money will be wanted for the Bengal Famine Relief.

—The whim of one man, that led to the late Franco-Prussian war, has cost France a sum equal to half of the national debt of England.

—A writer in the *Indu Prakash* says that the Native gentleman who has been preaching on the Esplanade "on the serious consequences in which young Hindoos get involved by becoming converts to Christianity" is now prevented from preaching by two European constables and a police sepoy. He says moreover that the missionaries convert uneducated and helpless young Hindoos, provide them with food, &c. for a month or two, and then leave them to the kind mercy of Mr. Nobody. Thirdly, the writer says that the Methodist missionaries preaching on the Esplanade declare "that they never committed a sin during their life." These statements are equally true, that is, they are wholly untrue. The missionaries are the last men to make such a statement as is here imputed to them. They do not undertake to support converts; if need be, they will help them to get employment, so far as they can; and no one who is willing to work, need be in danger of starvation. The writer of this letter seems to ignore altogether the terrible reproach that attaches to Hindoos and others who cast off those that follow their convictions in embracing Christ, and would see them perish rather than succour them. Finally, the Hindoo preacher *is not* precluded from preaching, but may be seen diligently at his work every day. The action of the Police (unsolicited) has simply been to require that there be a little interval between the crowds that gather round the different preachers. And so we have the cry, "Might overpowering Right."

—The *Gujarat Mitra* finds three good reasons why Englishmen should not shoot pigeons: 1st, the New Testament; 2nd, the beauty and eloquence of English ladies; 3rd, the consolations supplied by Messrs. Cutler, Palmer and Co.'s wines and brandies. These two last arguments are powerfully put:

> If their wives are so noble and gentle, so eloquent in discourse, looking like queens in the wilderness of Gujerat, or like flowers newly washed in dew, blushing in the mild rays of the sun, if they can talk away hours in melodious music, how comes it that they still have to resort to the barbarous play of pigeon-shooting?

Then,

> Why ignore the virtues of Cutler, Palmer and Co., whose sweet beverage raises the soul to poetry and to the sky, and gives to the discourse its point and wit?

This is the culminating argument. We fancy the pigeon-shooters are among the best of Cutler, Palmer and Co.'s customers. Probably our contemporary has placed the arguments in the order in which he himself estimates them. We hope he may get more light as to their respective values, and come to distrust the wit that wine bestows.

—Noticing the remarks of a vernacular paper on the pilgrimage to Paray-le-Monial, the *Times of India* says:

> "Our Missionary contemporary," the *Bombay Guardian*, is asked to admit that the great obstacle in the way of "educated natives" accepting its views is that "absolute belief" is required in other matters, which, it avers, are not different in character from that in honour of which "so many good and intelligent men" set out on the famous pilgrimage. There is a delightful assumption in this which it is to be hoped will be viewed charitably by "our Missionary contemporary."

We anticipated this assumption and answered it in our issue of the 11th ultimo, under the head of Pilgrimages and Visions.

—It is not difficult to see how a great deal of the "wit" that occupies so large a place in the newspaper of the day, is manufactured. We have a great many words in English that are used in different senses. The witmaker takes one of these words and professes to be ignorant of all but one sense, and then uses it in connections demanded by its other meanings. There is hardly any art so quickly acquired as this, and we doubt if a smile lights up the face of those who pursue the business. It is a poor kind of wit, we think.

—On Tuesday last, Mr. James Thomson, a warder in the House of Correction, was struck dead by a prisoner. He was sitting on a bench at the time, just at the close of the dinner-hour, when a Mussulman prisoner named Moideenshaw, who had been sent down from Dharwar on account of his violence, that he might be under the charge of European warders, came up behind him and with a heavy bamboo stick struck him on his head, breaking his skull. Death would appear to have been instantaneous. The deed was not caused by any personal spite. The man was known to be a desperate character; he is under sentence of twenty-one years' imprisonment, and very likely wished to get himself hung. It is possible that he entertained the idea so common among Mussulmans that the despatch of an "infidel" is a passport to heaven. He had been behaving quietly since his arrival, and, though his legs were ironed, he was, with the other prisoners, employed in the workshed. In gaols where manufacturing is carried on, there is, in the nature of things, a certain amount of liberty accorded the prisoners, and a corresponding amount of hazard is run by the warders. Mr. Thomson is spoken of in very high terms by the Superintendent of the House of Correction, and was respected by all that knew him. Much sympathy is felt for the widow and fatherless daughter, bereaved so suddenly and awfully. There is consolation in the reflection that he encountered death in the discharge of his duty; he fell at his post. But there is additional consolation in the fact that he was a good soldier of Jesus Christ. We were intimately acquainted with him, and can testify that he gave habitual evidence of faith in Christ, and that sudden death could only be to him sudden glory. Too often the stroke of sudden death finds its objects unprepared, and we hope the warning now given may be laid to heart by many who were perhaps disposed to scoff at our brother for his outspoken loyalty to Christ. "In such an hour as ye think not the Son of man cometh." With reference to the bereaved family we think that the circumstances are such as warrant us in asking those who are so disposed, to give expression to their sympathy by forwarding subscriptions to us, to be acknowledged in the *Bombay Guardian*.

—It appears that as the Parsees have their sacred string, and the Brahmins theirs, so Romanism is to have its "Seraphic cord."

> The French correspondent of *Evangelical Christendom* for July mentions the invention by His Holiness the Pope of a new means of grace, in which he assures the devout Romanist "there is an almost infinite ocean of mercy, enough to deliver daily thousands of poor souls from Purgatory." Its name would have been as strange to Apostles as it is to us. It is "*the Seraphic cord!*"
>
> By tying this cord round the waist over or under the garments, and repeating six Aves, Pater, and Gloria, are gained all the indulgences of the Holy Land, of Rome and of the Assisi sanctuaries, *i.e.* a thousand of plenary, and more than one hundred thousand years of partial indulgences.

This is evidently a plagiarism from our

fire-worshipping friends of the East. It is in tying and untying the *koosti* that its special virtues become realized. The infallible Pius Ninth has found no better way of helping his people heavenward than that which the followers of Zoroaster rely upon. This indicates that Romanism is *in extremis;* its own resources are spent, and it turns to the expiring superstitions of the East to beg from them a little succour. To our Romish and Zoroastrian friends alike we would say that the kingdom of God is "righteousness, peace and joy in the Holy Ghost," and that it is only an insult to the Majesty of heaven to fancy that things that man has manufactured can take the place of confidence and loyalty towards God.

—THE *Lucknow* correspondent of the *Statesman* gives an account of a lecture by the Vedic reformer, Pandit Dayanund Saraswati :

He said that the ancient Hindus had made great progress in every branch of knowledge. The numerous allusions that are found in the Mahabharat, Ramayana, and other historical works regarding offensive and defensive weapons, such as arrows, &c. which had power to cause rain, light, fire, and perform other superhuman works, did really exist. They were not worked only by *mantras,* a mere collection of words, for words have no power whatever on matter. The ancient Indians had studied nature with advantage. Their weapons were prepared with so much skill that they answered their desired object. A proper study of nature is always crowned with success. Railways, electric telegraphs, matches, and a host of other modern inventions testify the truth of this assertion. But, somehow or other, the progress which the ancient Indians had made in physics has been lost, and mere tales remain now to remind of their once greatness. The Pandit then said that the Hindus have learnt idol-worship from the Jains. No early sacred book of the Hindoos enjoins idol-worship. This sect at one time had gained ascendancy over the Hindus, and swayed the destiny of India for over two centuries. The Jains showed great reverence for the souls of the departed, and introduced idol-worship in India. In describing the later period of the history of India, the Pandit said that the degeneration of India is chiefly owing to the high-handedness of the Brahmins, a set of cheats and daring robbers. The superiority which the Brahmins enjoy in later works on legislation is their self-imposition. They had gained so much power over the rulers of the country that the kings were mere puppets in their hands, and could do nothing without the order of the Brahmin ministers. To regenerate India, the caste system should be assailed at the fountain-head, female education should be encouraged, a line of demarcation should be drawn between religious and social customs, and evil practices should be uprooted. Now the Hindus confound eating, drinking, travelling and such other works with religion, but they have no connection whatever with religion. A creed is not such a brittle substance as can be broken by eating and drinking. Early marriage should be put down as soon as possible. It is hastening the fall of the Hindu nation.

We would be quite prepared to believe that most ancient Hindoos, those who had newly emigrated from the neighbourhood of Ararat, retained a good deal of the knowledge possessed by primeval man. This would be quite in harmony with the teaching of the Bible. We must confess, however, that we have not found in the Vedas, the evidence of this superior wisdom, except in this that the polytheism is not so developed and so revolting. The *Rig-Veda* is very largely taken up with the glorification of the effects of the Soma-juice, an inebriating liquor much indulged in by the sacrificing priests. The inspiration of the liquor was regarded as the inspiration of deity. But the Pundit's testimony is on the whole valuable, and we should be glad to learn that his words regarding idolatry, caste, infant marriages, etc. are taking effect.

THERE is an article in the *Indian Evangalical Review* entitled "Is the Modern Missionary Enterprise a failure?" The writer, looking at the subject from the point of view of those who assert that it is a failure, effectually overthrows their position. The progress made does not materially differ from that made in the first century. It is estimated that the entire number of Christians at the close of the first century did not exceed half a million, and at the accession of Constantine "was probably under ten millions." There is another point of view, however, from which the subject should be looked at; from this the comparison between the successes of the apostolic age and our own, is not so favourable to us. We refer to the basis of operations. On the morning of the Day of Pentecost the number of names was 120. But our foreign Mission work had for its basis the many millions of Christians of all denominations in England, on the Continent, and in America. All these Christians had in their hands the Old and New Testaments complete. All the promises given to the first disciples were theirs. The same divine power was pledged for the furtherance of the Gospel, as in the beginning. If we run the parallel from this basis, it soon becomes evident that the success of modern times has signally fallen short of the apostolic age. Is it that there is less power with God? or less interest in man? or that the Gospel has lost its fitness? Nothing of all this. But we set out with a faith and a consecration greatly below those of Pentecost. No multitude of believers can compensate for the tenuity of faith, 120 may be a weightier host than 10 millions.

Why is there less faith with us than with the first disciples? The great hindrance to faith in God is faith in self; and there are many things in our circumstances that tend to stimulate faith in self. The great bodies of Christians in the world are found among the dominant nations of the earth, among those who are supreme in wealth and knowledge and power. Christianity is leagued with civilization; and along with the Gospel a troop of temporal advantages are found entering the open doors in foreign lands. The railway, the telegraph, photography, anæsthesia, vaccination, steam navigation, the printing-presses, hospitals, asylums, schools and colleges, steam-ploughs and reaping-machines, cotton-mills, &c. &c. &c. are the gifts that Western culture offers to bestow upon the nations of the earth. The missionary, as a rule, belongs to the dominant race; and it would be a strange thing if he did not see the hand of Divine Providence in that adjustment of things whereby he is placed in intimate association with these extraordinary material advantages. The temptation is to trust in these to a certain extent; to look upon these as providential facilities, lessening in some degree his dependence upon the power of the Spirit of God. We believe that they have been much less a help than a snare to the Missionary, so far. The greatest successes of the Gospel in modern times have been where these advantages were least available; where they have been largely available, as in the chief cities of India and China, where these triumphs of civilization have been most fully exhibited, there has the progress of the Gospel been most unsatisfactory. Men clutch at left-hand blessings of Western culture, and neglect those of the right hand; at that which is temporal and visible, despising that which is unseen and eternal. We thus see how it is that the difficulty of reaching the point of self-despair and thorough self-renunciation, is greater for us than it was for the disciples in Jerusalem. But God is, we trust, leading his people, a portion of them at least up to this point.

"THE whole outcry against a Juggonnath festival arises from bigoted enmity to a Hindoo *festa,* and is aimed at a ceremony that beyond all others has twined itself round the hearts of the Hindoo people." Thus speaks the *Indian Statesman.* Jugonnath means the Lord of the World, and this title of the Supreme Being is applied to a hideous image which on certain occasions is placed on a huge unwieldy car, to be dragged about by those who believe that more righteousness is to be obtained by such a service than by keeping all the commandments of God. Missionaries have declared to the Hindoos the testimony of the Scriptures as to the spirituality, purity and goodness of God, and as to the untruthfulness and degrading tendency of idol-worship, and a great many have been brought to accept these better views of the Godhead. The Brahmo Somajists and many other educated Natives deeply deplore the degrading influence of the worship of Juggonnath, Doorga and the like, and are endeavouring to call away their fellow-countrymen to something higher. But how are their hands weakened, how is their testimony thwarted, when a paper professing to be English and Christian, comes forward to denounce as 'bigoted enmity' the attempts to recall the people to a better way! The *Indian Statesman* has taken its stand; it calls the idolaters of this country to take notice that its sympathy is with them in their enthusiasm for Juggonnath, and not with those who declare that "the gods that have not made the heavens and the earth shall perish from the earth and from under these heavens," a word that has been fulfilled as regards the gods worshipped by the ancestors of the *Indian Statesman,* and as regards those worshipped in Greece, Rome, Egypt, Assyria, Scandinavia and many other countries. What our contemporary calls bigoted enmity, we call love of truth, and loyalty to the best interests of our fellow-men. There is a selfishness which withholds the testimony that is unwelcome to men, however necessary it may be; and there is a great temptation to Englishmen whose convictions of duty are not very profound, to avoid the utterance of these convictions in this country when they clash with the traditional prejudices of the people; but what would Europe be at this day if all our forefathers had been influenced by such considerations? A time is coming when such utterances as we have quoted will meet with the opprobrium of the people of this country. The *Statesman* supports its own view of the matter by a long quotation from the Indian correspondence of the *Pall Mall Gazette.* Who is this Indian correspondent? Are there two men in India thus minded? We would not for all the wealth of the Indies have a share in the responsibility of those who confound and bewilder the awakening people of this country, by these apologies for the Jugonnath *festa* in an English paper.

We might as well quote some of the correspondent's defence of Juggonath :

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Some zealous people have of late been much exercised with regard to the annual festival of Jagganath. This very respectable god represents at once the Indian popular love of processions and the higher theistic beliefs of the Vishnuvite sect. Being a leading member of the Hindu Pantheon, he has naturally been a good deal calumniated by the excellent missionaries, and pretty steadily abused in England. The festival takes place in almost every large village of Bengal, and at the head-quarters of the worship, in Orissa, attracts sometimes as many as a hundred thousand devotees. The sacred cars are unwieldy, the pullers are enthusiastic, the crowd is dense, and occasionally an old woman or a cripple is run over. This year it was found that throughout all Bengal almost as many people got killed or injured in the processions as get killed or injured in one week in the London streets.

We are not aware that anybody has proposed to do away the traffic of the streets of London, and it seems to us the height of absurdity to put the necessity for such a traffic on a level with the necessity for Juggonnath car-processions. The lives lost in London in a single week are many of them lost unavoidably, and we submit to it, only demanding that the utmost pains be taken to diminish the number. The writer of the above extract 'calumniates' Juggonnath as much as any missionary ever did, by demanding that the privilege of being dragged about should not be denied to him even if it involve the sacrifice of the lives of his devotees.

The Bombay Guardian.

SATURDAY, NOVEMBER 8, 1873.

PRAYER AND ITS ANSWER.

THE following excellent remarks on the subject of Prayer occur in a notice given by the *Spectator* of a sermon recently preached by Canon Kingsley in Westminster Abbey:

He put with very great force one point which people in their worldly and corrupted view of spiritual things almost always lose sight of, and that is, that when prayer means and is nothing but a selfish wish launched into the invisible spaces around the heart, on the chance, as it were, of its over-persuading a spiritual listener who has power to give that wish effect, there is no kind of reason, on either Christian or natural grounds, for hoping that it will be granted. The first condition of prayer is that it shall be really offered to God; and God can mean nothing less to any one who prays than the highest and purest will of which he can form any apprehension. Now the very meaning of prayer to that Will is that the being who offers it desires to be brought closer to him to whom it is offered, does not desire to overrule, but to be overruled by him. Hence the launching of a selfish wish into the unseen world, in the dim hope that it will become operative through the good-nature of a Being who has infinite power to do as he will, is not in any sense prayer at all, for it is not offered to God as God:—it does not seriously profess to desire that God should be more and more in the universe, and selfish creatures less and less; it is not, in short, addressed to the perfect righteousness and perfect love, but only to the most potent of all administrative agencies; it is directed not to the infinite purity, but to a mighty executive of the universe, and would be addressed to that mighty executive much more hopefully if infinite good-nature instead of goodness were his essence. Now this is certainly not, in Christ's sense, prayer at all. In his sense, it is of the very essence of prayer that it aims at the establishment of the Divine will, and the annihilation of all that is inconsistent with that will. It is not to God's omnipotence primarily, but to his spiritual nature, that Christian prayer is addressed, the whole purport of it being that the unity of the Divine Kingdom may be asserted and its laws established.

Without faith it is impossible to please God; we are saved by faith; this is eternal life, to know thee the only true God, and Jesus Christ whom thou hast sent. Faith in God is the right apprehension of God. The world by wisdom knew not God. Unguided by revelation, 'the highest and purest will of which men could form an apprehension,' was not God, as is sufficiently evident from the views of God entertained by even the most enlightened heathen. On the other hand, the poor woman who came behind in the crowd and tremblingly touched the hem of Christ's garment, and immediately obtained her desire, the healing of the malady of twelve years' standing, showed that she knew God in the sense demanded of God's suppliants. She believed that Jesus was a man sent from God, and that divine grace and truth and power were with him; she saw in Jesus a revelation of the divine character, and she accepted that revelation. The remarks of our contemporary contain a very important truth, but we are glad that the Gospel has put the matter in a simpler form. The first advent of the soul to God is caused by a sense of sin; if it could get the victory over its own selfishness, and entertain a pure and lofty conception of God and heartily assent to it, it would have already accomplished that which God claims exclusively the power to accomplish. What is really necessary is a sense of need, a recognition of the fact that there is a supply of that need in God; some perception of the nature of this supply; and the act of faith whereby it is appropriated. Faith is confidence towards God; true and saving faith is faith in the true God made known in Christ. We are told of many who will in the last day draw nigh with confidence to Christ, to whom he will say, Depart, ye workers of iniquity; I never knew you. He does not know them because they do not know him. And that is just the reason why such a multitude of prayers go unanswered in Christendom; there is not faith in God as he is; not faith in Him who is made known by the Gospel. There must be a willingness to receive the whole testimony of the Gospel; the testimony of the commandments as much as of the promises. The prayer of faith may indeed be offered and answered when as yet there is a very imperfect acquaintance with the will of God; but there is so far an acquaintance with it that the suppliant is content to be guided by it thoroughly. He argues from the known to the unknown. When Jesus met the man whose eyes he had anointed with clay, and who had obtained sight, he said, Dost thou believe on the Son of God? he replied, Who is he, Lord, that I might believe on him? He had a true faith in Jesus who had opened his eyes, and was content to be guided by him.

Herein we see one of the great philosophies embodied in the Cross of Christ. It is a sublime effort of Deity to inspire the sinner with confidence in himself, and was demanded by the fact that all sin is mistrust of God.

Our readers will also, we think, be interested in the additional remarks of the *Spectator:*

If this be not the first condition of any petition, then in the Christian sense that petition is not prayer at all. Prayer is not a short and easy cut to the thing next your heart, but the chief method by which the eager and shortsighted and imperfect mind gradually learns to purify itself in the flames of divine love. People talk and think as if prayer only meant bringing pressure to bear for private purposes on the power which touches the secret springs of life. Certainly, in Christ's teaching, it does not mean that at all. It means, on the contrary, bringing divine influences to bear on these private purposes so as to extinguish or transform them—to obtain the means of giving full effect not to the latter but to the former. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the holy spirit to them that ask him." In other words, the central idea of all prayer is the holy spirit, and all other petitions are to be asked and are likely to be granted only in strict subordination to that. The disciples were to believe that if they had "faith in God," they might say to the mountain on which the Jewish Temple was built, "Be thou removed and cast into the sea," and that it should be done—as it virtually was done—but only because that faith of theirs was faith in God, because its essence was the belief in the kingdom of God as revealed in Christ, not because the drift of it coincided with a private wish of their own, so that the request would be, if granted, an astounding example of the power accorded them to pull the invisible strings by which the universe is moved. All this Canon Kingsley evidently must have explained with his usual force. He told his hearers very plainly that most men who cry to God to save them are expressing a mere selfish desire to be saved from pain and discomfort, which there is no reasonable hope that God will grant. They do not want to be blest, but to be comfortable. And God, who wills to bless,, but by no means wills to make us merely comfortable, is much more likely to refuse to save, in their sense, what only cumbers the earth, and promises, here at least, no good fruit. "Why should Christ save you? What use is your life to God or to any human being? Why should Christ keep you alive if you are not doing your duty? Why should he not take you away if you are an offence, an injury, nay, a nuisance to him and his kingdom, and put some one else in your place?" The only conceivable answer is that there may be, perhaps is, something in every man which admits of saving in the higher sense, which admits of being united to God, and of being expanded till it swallows up all that is evil and selfish in the man—which is therefore really worth salvage, and in the infinitely minute and tender economy of God will not be allowed to perish in the wreck of the lower nature.

The words holy spirit in the above should of course be Holy Spirit. The former is the product of the latter.

There is a will of God that is unconditioned, it proceeds directly to its own consummation. But there is a will of God that is conditioned upon the action of man; the things promised to man are to be done if man embraces the promise in faith. If we ask aright He will give. Jesus was going to the house of the centurion to see his servant and heal him; but the faith of the centurion stopped him midway, and the cure was wrought without his going further. Jesus could not do any mighty works in Nazareth because of their unbelief. All things are possible to him that believeth.

Since writing the above we have met with an illustration of the power of prayer that will, we think, come in very well here. In one of the State prisons in America, a convict had been converted, and he exerted himself to teach his fellow-prisoners the truths that had been so blest to himself. One of these left the prison, and some time afterwards sent a letter to his friend still in gaol, which has been published in the *Illustrated Christian Weekly*, and from which we make the following extract, asking our readers to notice particularly the prayer that was 'put up' by the poor fellow:

i used to think at nite what you said, & for it, i nocked off swearing 5 months before my time was up, for i saw it want no good nohow—the day my time was up you told me if i would shake the cross [quit stealing] & live on the square for three months it would be the best job i ever done in my life. The state agent give me a ticket to here, & on the car i thought more of what you last said to me, but didn't make up my mind. When we got to Y—on the cars from there to here i pulled off an old woman's leather [robbed her of her pocket-book] i hadnt no more than got it off when i wished

i hadnt done it; for a while before i made up my mind to be a square bloke for 3 months on your word, but forgot it when I saw the leather was a gif [easy to get], but i kept clos to her & when she got off the cars at a way place, i said, mam, have you lost anything, & she tumbled her leather was off [found her purse was gone], is this it, says i, giving it to her. Well, says she, if you arn't honest. but i hadent got cheek enough to stand that sort of talk, so i left her in a hurry.

When i got here i had $1 and 25 cents left, & i dident get no work for 3 days, as i aint strong enough for a roust-about [deck hand] on a steam bote. The afternoon of the 3d day i spent my last 10 cents for 2 moons [large round sea biscuits] and cheese & was thinking i would have to go on the dip again [picking pockets], when i thought of what you once said, about a fellors calling on the Lord when he was in hard luck, & i thought i would try it once anyhow, but when i tryed it, i got stuck on the start, and all i could get off was Lord give a poor fellow a chance to square it for 3 months, for Christ's Sake, Amen. & i kept a thinking of it over and over as i went along. About an hour after that, i was in 4th St. & this is what happened, & is the cause of my being where i am now, & about which i will tell you before i get done writing. As i was walking along, i heard a big noise and saw a horse running away with a carriage with 2 children in it, i grabbed up a piece of box cover from the sidewalk and run in the middle of the street, & when the horse came up i smashed him over the head as hard as i could drive, the bord split to peces & the horse checked up a little & i grabbed the reins and pulled his head down until he stopped. The gentleman what owned him came running up and as soon as he saw the children were all rite, he shook hands with me, and gave me a $50 greenback, and my asking the Lord to help me came into my head, and i was so thunderstruck, i couldn't drop the reins nor say nothing, he saw something was up, & coming back to me said, my boy are you hurt? & the thought came into my head just then to ask him for work, & i asked him to take back the bill & give me a job, says he jump in here and lets talk about it, but keep the money. He asked me if i could take care of horses, and i said yes, for i used to hang round livery stables, and often would help clean and drive horses, he told me he wanted a man for that work, and would give me $16 a month & bord me. You bet i took that chance at once, that nite in my little room over the stable i sat a long time thinking over my past life and of what had just happened, & i just got down on my nees and thanked the Lord for the job, & to help me to square it & to bless you for putting me up to it, & the next morning i done it again & got some new togs [clothes] & a bible, for i made up my mind, after what the Lord had done for me, i would read a little every nite and morning, & ask him to keep an eye on me.

When i had been there about a week, Mr. Z——(that's his name) came in my room one nite and saw me reading the bible. He asked me if I was a Christian, and i told him no—he asked me how it was i read the Bible instead of papers and books. Well, Tom, I thought i had better give him a square deal on the start, so i told him all about my being in prison & about you, and how i had almost done give up looking for work, & how the Lord got me the job, when i asked him, & the only way i had to pay him back was to read the Bible & square it, & i asked him to give me a chance for three months. He talked to me like a father for a long time & told me i could stay, & then i felt better than ever I had done in my life, for i had given Mr. Z——a fair start with me, & now i dident fear no one giving me a back cap [exposing his past life] & running me off the job.

The next morning he called me into the library & gave me another square talk & advised me to study some every day & he would help me one or two hours every nite, & he gave me a arithmetic, a spelling-book, a geography, & a writing book, & he hers me every nite. He lets me come into the house to prayers every morning & got me put in a Bible-class in the Sunday-school, which I likes very much, for it helps me to understand my Bible better.

Now, Tom, the 3 months on the square are up 2 months ago, &, as you said, it is the best job i ever did in my life, & i commenced another of the same sort right away, only it is God helping me to last a lifetime, Tom. i wrote this letter to tell you i do think God has forgiven my sins, & herd your prayers, for you told me you should pray for me, i no i love to read his word & tell him all my troubles, & he helps me i know for i have plenty of chances to steal, but i dont feel as i once did, & now I take more pleasure in going to church than to the theatre & that wasn't so once.

MAN'S WANTS.

The cardinal fact underlying the whole of God's revelation of himself and his gracious purposes toward man is man's great need.

Singular as it may appear, man did not know his own need, and, what is still more singular, does not now know it, notwithstanding all the pains God has taken to reveal it to him.

That man does not know his real wants is clearly proved by what he is everywhere striving after. He is like a child that grasps at a serpent and cries for the moon.

Revelation, in showing us what man really is, shows us what man really needs, besides stating in the most explicit manner what his actual wants are.

If revelation had stopped there, and said nothing about a remedy or supply, how dreadful man's condition and future prospects would have been! Does not this constitute, for the most part, the condition of lost souls—the knowledge of what they actually are, with the knowledge that there is no remedy?

The contrast between God's conception of man's need, and man's conception of it, is of the most striking character.

God was moved by it to the deepest commiseration. His compassion led to a most amazing display of self-sacrificing love, there being no other way possible of making provision for the desperate wants of the case.

Who shall attempt to describe man's conception of his own wants? True, what he wants in a religious point of view is not much. Some little necessity for atoning in the future, by penance or otherwise, for the shortcomings (sin is an ugly word) of the past, is about all he thinks himself in need of. But the wants that men are everywhere in earnest about, and which it is the chief end of their being to supply, are of a very different character. For example, the time of myriads of men, millions sterling of money, immense quantities of grain meant for "bread for the eater and seed for the sower," and a large portion of the fruits of the earth, are employed in the production of liquors to meet one of man's greatest wants—stimulants. To convey these from the producer to the consumer gives employment to innumerable merchants, clerks, and porters; liquor-shop-keepers, barmen, and barmaids; hotel-keepers, servants, and others, down to the poor coolee boy whom we saw this morning carrying a case of liquor to a bungalow on the hills where some jovial spirits are temporarily sojourning. Ships, steamers, railway trains, and beasts of burden are employed in conveying to all the ends of the earth this supply for thirsty souls.

There is also an incessant craving for, and striving after, luxuries of food, of dress, and personal adornment (what an extensive and profitable business is that of a milliner!), of dwelling-houses and furniture, equipages, all that forms the lust of the flesh, the lust of the eye, and the pride of life.

In connection with this we may say that self-indulgence is enervating, weakening, paralysing. What man really needs in regard of these things is self-denial, the practice of which is discipline, and tends to dovelope and strengthen the faculties and powers that God has bestowed upon him. Angels would find it vastly better for them to practise self-denial than to yield to self-indulgence. How much more to his benefit would fallen man find it!

Man's real temporal wants are but few: these God supplies liberally.

Man's spiritual wants are many: God has made a most liberal, a most wondrous provision for them all.

If men do not avail themselves of this provision, it is because they have no sense of need: and if they have no sense of need it is because they are spiritually dead; just as the thirsty traveller who lies down and becomes unconscious, and is ready to perish for want of water, is none the less in need though he is unconscious of it.

The less sense of need a man has in regard of his higher wants, the greater his actual need, and the more profound his sleep of death.

The Lord Jesus Christ came into the world with the fulness of the blessing of the Gospel of peace. He had in himself a supply for every real want of every member of the human race, and had the power to restore every one to consciousness, life, and peace. But he was everywhere met and thwarted in his heavenly purpose and mission of love by this deadness to all sense of need. There were, to be sure, some who had a dim consciousness of the need of others, as Simon the Pharisee had of the poor woman that was a sinner, but were quite oblivious to their own greater need. "Are we blind also?" was the mocking inquiry of other self-sufficient Pharisees, echoed by men everywhere in all ages.

Christ, on coming to the sinner, has to show him his need, and make him feel his wants before he can supply them.

The sinner whose wants, so far as he has come to know them, are supplied, is awakened to a greater sense of need, and receives larger supplies from the inexhaustible source; the more he hungers and thirsts after righteousness the more is he filled with it; and the more he is filled with it, the more he desires of it.

Unholy men, who have really the greatest need of purity, have no desire for it at all.

Would to God that all the professed servants of Christ, instead of preaching peace, peace, when there is no peace, and exhorting to works of benevolence, strove with God for the outpouring of his Holy Spirit, that all might be awakened to their sense of need, and led to Him in whom is all the fulness of God! Then would their exhortations to fruitfulness come not amiss.

A world dead in trespasses and in sins is no sadder spectacle than a church that thinks itself rich and in need of nothing, and *knows not* that it is poor, and blind, and naked.

Would to God that those who profess to be true believers—Bible Christians—instead of discussing points of doctrine, and unprofitable questions, would realize the spiritual destitution of those around them, and seek by the help of the Saviour to rouse them to a sense of their need, and hold to their lips the cup of salvation!

T. G.

Epitome of News.

Saturday, November 1, 1873.

—*Bombay Gazette:* "A reader in the Government Press, N.-W. P., met with his death suddenly on Monday evening last at Allahabad. He had some difference with a servant and made a blow at him: the servant stepped aside and his hand passed through a pane of glass in the door. The smashed glass cut through an artery, and death ensued before any assistance could be rendered."

—*Pall Mall Budget:* "In August there were three railway 'accidents,' so called, for every five days. In the thirty days of September there have been in all thirty-six. It is grievous to behold enormous sums of money thrown away at random in compensation for loss of life and limb, in making good the damage done to plant and stock, in costly law litigation, and all for the sake of what is called economy. It is a just source of indignation to the tax-payer to reflect that he is compelled to contribute to maintain a costly staff of Government inspectors (let alone the salaries of the Board of Trade), and that for any practical result of the investigations and reports of these gentlemen, their scientific knowledge and 'urgent recommendations,' they might as well be men living in the moon. It is revolting because it discloses a miserable greed, and an entire callousness of conscience, on the part of railway directors, railway companies, and the railway interest alike, and in the Government and Legislature a most unworthy and unwise cowardice. It is true that the situation may be accounted for by the circumstance that there are between one and two hundred railway directors in the House of Commons, who uniformly band together, but that explanation does not improve the fact."

—The Roman Catholics of India are said to number 1,076,102.

Monday, November 3.

—Calcutta telegrams, Nov. 1: The Viceroy has decided not to hold any durbars at Agra or Lucknow. He will visit both places and receive Native Princes and Chiefs, but will be unaccompanied by large camps or a great number of followers.

Nov. 2nd: Crop prospects in Bengal unimproved. Very great general expectation of failure throughout most of the provinces of Lower

Bengal. Prosperity and plenty in previous years give hope that the failure will prove less disastrous than would otherwise have been. The Lieutenant-Governor visited and conferred with and instructed officers in the districts threatened. Large measures for the employment of people are in progress. Every means has been taken to arrange for further relief in case of absolute necessity. The probable extent of failure and distress will be uncertain for several weeks. The Viceroy is at present in Calcutta, and has been in constant conference with the Lieutenant-Governor.

—*Bombay Gazette*, London: "Whenever any atrocities are reported from Abyssinia, they always seem to reproach us for not having utilized our opportunity, and established a strong civilized government in the place of the despotism we crushed on the plateau of Magdala. A letter from Massowah states that Emperor John has developed a sanguinary disposition which makes him no unworthy successor of Theodorus. Amba Kassai, one of his rivals, he recently disposed of, by filling his ears with gun-cotton, by the explosion of which his head was blown to pieces—a mode of death seemingly savage, but in reality merciful, though novel. The report to which I allude is worse than this. It is said that he ordered the right hands and left legs of twenty-seven captives to be chopped off in his presence, and then left his victims to perish in the open country exposed to beasts of prey. It is true that this Emperor is an angel of light as compared with Koffee Kalkallee of Coomassie; but if this instance of barbarity be correctly reported, England has much to answer for."

—*N. China Herald:* "About 8 P. M. on the 10th Sept. the bank of the Grand Canal, at a point about a mile and a half above the west wall of the city of Tientsin, suddenly, and without warning, gave way. Previous accounts have referred to the great devastation caused in the central part of the province, extending north, east, and south of Paoting-fu, and this uninterrupted ocean was now finding a sudden and spontaneous outlet. The waters must have come through this sudden gap with the velocity of a cataract. From the Foreign Settlement the advancing waters could be discerned afar off, rolling in like a tidal wave. The great plain to the south-west was sprinkled with men gathering crops just ripe, which a fortnight more would have seen secured. But the flood marched on with the stealthy but resistless tramp of fate, and in less than eight hours, where had been thousands of acres of rice, beans, corn, and many other crops, now was only an inland sea apparently without limit towards the horizon."

—*Bombay Argus:* "The Salt Bill has passed the third reading, but not without protest, and it may yet be prevented from becoming law if the meeting on Saturday next makes vigorous opposition to the too severe and even confiscatory clauses of the Bill. The Salt Bill is of course, as all such bills are, immoral: for the Government have created a crime which but for the Salt Bill would not exist. This alone is a grave enough consideration; but the revenue is supported in great measure by the duty on salt, and the multiplication of offences against the bill is a multiplication of crimes in the Presidency, and a dozen such bills would utterly demoralize the whole Presidency. Many of the clauses are far too severe, but the destruction of the rights of property which the bill will cause is a very serious matter, which deserves the fullest consideration of the meeting on Saturday next."

H. E. the Governor's view of the Salt Bill is that it is simply intended to guard the revenue from fraud.

—*Indian Statesman:* "A curious ordeal still lingers in the hill-tracts of Northern Arakan. A few months ago, in the presence of Captain Hughes, the Superintendent, a disputed debt was being decided, when the arbitrators came, after much pondering, to the decision that it was best to resort to their old custom of disposing of the matter by the ordeal of 'ducking,' which consists in the plaintiff and defendant both keeping their heads under water, and whoever comes up first loses the case. When Captain Hughes tried to convince them that the man who had the best pair of lungs, and could keep his breath in longest, must win, they merely laughed and said, 'Oh, but we have always found this custom and usage a popular one among us.' 'It is yet a problem for solution,' caustically remarks Captain Hughes, 'whether, after all, in disputed cases, this toss-up kind of system of bringing the matter to an issue is not a preferable one to that so often practised by natives in our Indian Courts, of going in to win on trumped-up and perjured evidence. I have, however, unfortunately remarked that the man whose claim, as regards status and position, is the most powerful, by some curious coincidence generally won.' And, to continue Captain Hughes's analogy, we might say that the party who has the longest purse to fee pleaders and lodge appeals in our courts generally wins by some curious coincidence; and so the barbarian procedure has not much advantage over ours in point of justice."

—*Lucknow Witness:* "The *Pioneer* has been treating its readers to some exceedingly crude views upon the question of the marriage and divorce of Christian converts. The case of the wretched Mr. Melvill is cited as illustrating the unfairness of a law which punishes a Christian for deserting his wife and marrying another when he changes his faith, and at the same time expressly permits a Hindoo or Mahomedan to leave an unbelieving wife and marry again in case he becomes a Christian. The misstatement of fact is so gross in this case that it is difficult to believe that it is wholly the result of ignorance. No law permits a Christian convert to 'cast off' his heathen wife, and no law permits him to marry a second wife while his former wife is willing to live with him. But if the first wife *deserts her husband*, and obstinately refuses to be his wife, the law releases him from his legal obligations, and permits him to marry again. If the Hindoo or Mahomedan wife remains with the Christian husband, it is in vain for him to seek to contract a second marriage, and were he to do so he would at once be punished for bigamy. To put all parties upon a common level, a law should be passed making bigamy a penal offence in the case of all classes of converts, whether Mahomedan or Christian. As the law now stands, the Christian is punishable for bigamy if he remains a Christian, but can claim the protection of Mahomedan law if he becomes a Mahomedan before taking the second wife. Religious freedom is a sacred right, but when religious freedom is claimed as a shelter for shameful immorality it is time to have a legal definition of the term which the *Pioneer* and Mr. Melvill can understand."

—*Friend of India:* "Chuttesgurh, the granary of the Central Provinces, might pour supplies into South-west Bengal and even Behar, but there are neither roads nor rivers in that direction."

It is high time the roads were there. When will the Nagpore line of rail be extended to Raepore? And there should be a westerly line from Calcutta.

—"We are glad to see that the number of licensed liquor-shops in the Patna Division has been decreased by more than 800 during the year. The result is marked diminution in the consumption of liquor, without any real loss of revenue."

The above important statement is worthy of general attention.

Tuesday, November 4.

—The *Orissa Patriot* relates that a Telinga Brahmin was about to be offered as a sacrifice to the goddess Durga at Benares, but happily he was saved by some of his friends.

—Speaking of Mr. Melvill's lapse to Islamism, the *Indian Church Gazette* says: "Grievous as it is to contemplate such an apostacy, it is at least in itself no worse than a profession of the Positive Religion or of any other aggressive form of unbelief."

—Mr. Thakore, C.S., having visited Baroda without permission, has been removed to Carwar.

—*Englishman:* "The names of the new Chaplains are the Rev. D. B. Morris, of the University of Glasgow; the Rev. E. M. Beasley, B.A., Dublin, late Curate of Brompton, near Chatham; the Rev. Welbore Macarthy, late Curate of Christ Church, Battersea; the Rev. John Brown; the Rev. W. Brock, B.A., Oxon, late Chaplain of the School Chapel at Cheam, Surrey; and the Rev. W. J. Rowland, M.A., Oxon. Of these, Mr. Macarthy appears to be a member of the Church Association, and Mr. Rowland to have signed the protest against the Purchas judgment."

Wednesday, November 5.

—Calcutta telegram, 4th: Latest reports of the prospects of crops in some districts in Bengal threatened with scarcity is rather more favourable. Under the direction of the Government the East Indian and Eastern Bengal Railways have reduced their rates for the conveyance of grain.

—A Glasgow paper says that amongst those who will lecture during the session 1873-74 to the Glasgow Young Men's Christian Association are the Right Hon. Sir Bartle Frere and the Rev. Narayen Sheshadri of Bombay.

—A letter signed "John Bull" appeared in the *Times of India* a few days ago, which we set down as a make-believe "letter." The *Indu Prakash* treats it as *bond fide*. Here is an extract from the letter:

"If I recollect right, it was this same young Civilian who, some six weeks ago, insulted a gentleman of high standing in Her Majesty's army, a Colonel in fact, by flatly refusing to vacate a first-class compartment when required to do so by the latter. This was simply atrocious. A few years ago such a reply to a Colonel from a native would have been considered a moral impossibility, and it is easy to see that it is our own folly, or the superior wisdom of our Government, that has brought us into this miserable plight. Sir, we carry our proverbial English love of justice and fair play much too far. We lead these natives to imagine that going to England and cramming for an examination would put them on a footing of equality with the superior race, and that they could then defy a European with impunity. It is well that Government has nipped in its bud this preposterous expectation, or it would have done more harm."

Thursday, November 6.

—*Bombay Gazette:* "The ominous words painted in hideous plainness on big boards in every public and private office in Bombay, the words 'No Vacancy,' speak eloquently of a general depression. The institution of 'loaferism' has been hardened and made permanent by the chilling intelligence which the ominous words 'No Vacancy' convey. The most prosperous institution of Bombay is that of 'loaferism;' not because it provides support for the indolent or depraved, but because intelligence, muscle, and activity can find no 'vacancy.' 'Reduction of establishment' is the cry of the hour, and it is a fact of the hardest kind, which completely proves the state of Bombay to be one of general financial and commercial depression."

—"We learn that Mr. Dosabhoy Nusserwanjee Wadia, M. A., Senior Fellow, Elphinstone College, has been elected Principal of the Sir Jamsetjee Jejeebhoy Parsee Benevolent Institution in the place of Mr. James Burgess. Mr. Wadia has for some years worked with marked success as a teacher of Latin and English in the Elphinstone College."

—The Kirwee Camp of Exercise has been abandoned.

—Rain has fallen in several places in Bengal.

—"A stone weighing between 50 and 60 lbs. was found on the G. I. P. Railway line at mileage 56½, between Kirkalla and Tullegaum, on Sunday last. It was struck by the cow-catcher of a goods' train."

—There was a great conflict of opinion between Mr. Moylan, Government Boiler Inspector, and the other witnesses at the trial of the Broach Boiler Explosion Case. Mr. Ellis was found Not Guilty. The cause of the explosion was thus stated by the defence:

"That the deceased fireman, Gunnesh, had, in direct disobedience of the order of Mr. Ellis, let water into the boiler at a time when there was no water in the gauge-glass and the plates of the upper part of the flue were overheated, in consequence whereof the explosion took place, had been fully proved."

—*Times of India:* "From the 15th instant the minimum number of words by all telegraph lines to England will be 10 instead of 20, rising word by word, instead of by tens as formerly. As soon as practicable the minimum will be reduced to 5 words. The tariff for 10 words will be half the present charge for 20. This will also, probably, soon be adopted on the lines east."

—"The *Indian Traveller's Guide* for November has just been issued from the *Bombay Gazette* office. It is invaluable for all new arrivals in the country, and even old residents will find the abundant information it contains very handy."

—The late Mr. Anstey's library, 1756 lots, chiefly law-books, is for sale. The Parsees are recommended, if their enthusiasm has not yet exhaled, to purchase it as a public memorial of the deceased.

—China News: The water on the Tientsin plains has fallen three feet.—A Prussian gunner has been engaged to teach the Chinese artillerymen of the Taku Forts.—A large fire has occurred at Hankow; about 100 native houses were burnt.—Dr. Meadows of Shanghai died suddenly on Sept. 30th, of over-exhaustion.—The city of Altchucu, in the north of Pei Chihli, has been

destroyed by fire.—It is said that a body of Chinese troops is being sent to Amoy to operate in Formosa against the savages.—A joint commission, comprising Spanish and Chinese representatives, has been nominated to proceed to Cuba to inquire into the state of the Chinese emigrants there. Messrs. Huber, Macpherson, and Rubery will, with some native officials, represent China.—A Shanghai paper alludes to the *reported reappearance of the Taiping rebels* in Kiangsi and Fuhkien; no particulars are yet to hand.—The R. C. Cathedral at Tientsin (partially destroyed at the time of the massacre) is being rebuilt.—Captain Heath, of the S. S. *Honan*, has been accidentally killed by the discharge of his gun while out shooting.—Placards foretelling the advent of a severe epidemic (similar to those posted at Hongkong) have been posted at Amoy.—Mr. Bingham, the new U. S. Minister to China, has arrived at Shanghai.—Mr. Geo. Ford has been committed at Shanghai to take his trial for murder for shooting a Chinaman.

—*Indian Statesman:* "The China mail has brought news of the murder in Sze-chuen of another French Missionary and a native Christian associated with him. M. Hue had just arrived to establish a mission in Kien-kiang-hi'en, when a mob set upon and beat him to death. The riot is attributed to the instigation of the magistrate, although the priest was provided with a passport from Peking in perfectly good order."

—"It is stated that the Emperor of China has refused to accept the model railway which it was proposed, by the Duke of Sutherland and others, to present to him."

—"The triennial examinations are going on at Canton; about eleven thousand candidates are competing.—The Rev. J. S. Burdon has definitely accepted the Bishopric of Victoria.

Friday, November 7.

—The *Deccan*, with the next English mails, left Aden yesterday at 6 P.M.

—H. E. the Governor and Staff left for Agra yesterday.

—Deaths last week, 290.

—The *Indian Statesman* has an article on the causes of the Ashantee war. In February 1871 the Dutch made over their forts on the Gold Coast to Great Britain for the value of the stores and furniture, withdrawing from the country.

In April 1872 the King of Ashanti "was informed of the change or the transfer of the forts, and promised double the stipend which had hitherto been paid by the Dutch 'to ensure his friendship and goodwill.' The King was requested, at the same time, to liberate the missionaries whom he held captive at Kumassi. The King's replies to these communications were evasive, and his conduct dilatory. At first he demanded that a ransom of 6,480*l.* should be paid for the missionaries; subsequently he agreed to take 1000*l.*, which the Basel Missionary Society were prepared to pay, and in order to propitiate him the Ashanti Chief Atjimpon was fetched from Assin, and sent under escort from Cape Coast Castle to the Prah with the whole of his followers. On the 25th December 1872 Atjimpon crossed the Prah into Ashanti, and a few days afterwards an Ashanti army invaded the protected territory, and began their work of destruction by plundering a number of villages in Assin."

Selections.

THE CONVERSION OF A JEWISH RABBI.

NARRATED BY HIMSELF.

Dear Christian Friends,—In compliance with your request, I will endeavour to give you a brief outline of the manner in which the Lord, in his infinite mercy, drew me unto Himself. May his Spirit guide and keep me from self! Born of strictly orthodox Jewish parents, who watched most tenderly over my religious training, I was placed, at the age of seven, in a Jewish boarding-school. I had stayed there two years when I was deprived for ever of a fond mother's love and care. After this heavy bereavement my father removed me to the Jewish Institution at Lower Norwood, whence I was taken in my sixteenth year, to undergo a course of training as teacher in the great Jewish School, Spitalfields. Here I remained till my one-and-twentieth year, when I was appointed by the Chief Rabbi to the office of head master in the Jewish School, West Hartlepool. I also occasionally preached, whereby I gladdened the heart of my father and relations, who had always considered me adapted for this vocation. My sermons were so enjoyed by the congregation, and so favourably commented upon by the Jewish press, that I was induced to adopt a course of religious reading,, with the view of ultimately gaining a permanent rank in the Jewish pulpit. I therefore devoted myself assiduously to the study of the Old Testament, and began to read it with more earnest mind and deeper thought.

From my earliest boyhood I was seriously inclined, and I frequently indulged in mental inquiries into the solemn relationship between God and man. Modern Judaism, with its machinery of forms, never could satisfy the cravings of my soul. Also, from regard to my father, who enjoys an established reputation among learned and orthodox Jews, for piety and Talmudical knowledge, as well as from my dislike to half-measures, I resolved, as I approached manhood, to lead a strictly Jewish life; but the mechanical service of the synagogue, the mere lip-prayer by the majority of worshippers, who did not understand the language which they used as their sacred oracles, the dull rotation of meaningless ceremonies, and the disorder which frequently prevailed, sadly proved the absence of God's vivifying Spirit, and thus I received no spiritual encouragement to persist very long in my earnest resolution. I had never gone further than giving a casual utterance to my doubts on the accuracy of Jewish interpretations on certain Biblical passages, such as Gen. iii. 15; xlix. 10; Ps. ii.; xvi. 10; cx.; Isa. vii. 4; ix. 6; liii.; Jer. xxiii. 5, 6; etc. Looking upon my future career as a most solemn and responsible one towards God and man, I resolved to judge for myself, and, casting aside all preconceived notions which had been stored in my mind by Jewish expounders, and allowing the Word of God to be its own interpreter, I pursued my investigations with untiring effort.

The further I advanced my inquiries, the firmer grew my knowledge of the defective elements in the Judaic principles, and how utterly irreconcilable they were to the sublime doctrines of the Old Testament. My perplexities kept pace with the development of my views. I fully recognized the vagueness that existed in the religion of my fathers, and I groped for the hidden clue that would bring vitality to the same. Though I had often heard of Jesus, whom the Gentiles worshipped as their Saviour and Redeemer, yet the marked aversion and contempt with which this blessed name was associated by the Jews had hitherto deterred me from reading the New Testament. An esteemed Jewish friend, with whom I was in correspondence, asked whether I had ever read it, and if not, would strongly advise me to do so; he also presented me with a copy of one in Hebrew, which he had received at the Bible-stand, Crystal Palace.

On reading the Gospel according to St. Matthew, it seemed as if a new world opened itself before me, for in it I discovered the key to the hidden treasures of the Old Testament. The arguments of St. Paul, in his Epistles, seemed to be conclusive, especially the one to the Hebrews. The Levitical ordinances were no longer without meaning to me. The types set forth therein by the high-priesthood, the sacrifices, the sprinkling of the mercy-seat, the scapegoat, and the day of atonement, were made plain to me, as prefigurations of Christ; his baptism and ministry, his crucifixion, his resurrection, his mediation for us with the Father, and the forgiveness of our sins through his vicarious sacrifice. I now perceived my total ignorance of heavenly things, and felt I was a lost sinner. Our heavenly Father knows best what inward struggles I had to endure. Urged by a secret monitor within me, I searched the Scriptures, and became convinced that He of whom Moses and the prophets wrote must have been Jesus of Nazareth, whom my forefathers rejected. I felt quite undone, and in wrestling with God in prayer I remembered that He so loved the world that He gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. With a contrite heart and a broken spirit, I henceforth prayed in the name of Jesus. Through his precious blood I felt I had full access unto the Father, that his righteousness was imputed to me, and that he bore my sins on the cross. A heavenly joy from the quickening influence of God's Holy Spirit pervaded my heart, and I became conscious of its change. It was now out of the question to become a Jewish preacher.

Having, by the grace of God, thus far prevailed over my inward struggles, outward ones commenced. I was anxious to make known to my father the change of my religious views, and took advantage of a visit he paid me to ask his opinion on Isa. liii. and other Messianic passages, which he explained most unsatisfactorily by asserting that Israel was referred to therein. His grief and consternation were indescribable when I told him that I believed they all alluded to Jesus Christ—the hope and expectation of the patriarchs and all the inspired writers of the Old Testament—God incarnate. With tears in his eyes he entreated me not to speak thus to him, adding that only a pious Jew could be a child of God. When he saw that his remonstrances could not shake my Christian belief, he said I must be deranged in mind, and affirmed if ever I should profess Christ publicly he would have to mourn me as dead. I gave up my appointment, and returned to London.

It is most painful to recollect the torment I endured at the time. My father wished me to come and reside with him, in order to deprive me of all Christian intercourse. But the wise Disposer of events mercifully intervened. I was induced to take another appointment as Hebrew master in a Jewish boarding-school at Kew. Being a secret believer in the Divine Redeemer, I occupied a most untenable position. Oh, how wretched I felt! How I yearned to throw off the unbearable yoke! Was it possible to restrain the propelling influence of the Spirit? Ought filial affection or any worldly consideration to interfere betwixt man and his God? "He that loveth father or mother more than Me is not worthy of Me." "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." Here were two texts spoken by our Saviour, the one reproachful and condemnatory, the other overflowing with love and consolation, that were like balm to my soul, and called forth all my confidence.

Through consulting a dear Christian friend who had always watched over my spiritual progress with the most tender solicitude, I was led to form the acquaintance of Mr. Alexander, of the Bible-stand, Crystal Palace. He, as a Hebrew Christian, could fully sympathize with and enter into all my difficulties. He reminded me of Christ's words, "If you confess Me before men, I will also confess you before my Father which is in heaven;" and "He that believeth and is baptized shall be saved." I now fully realized my wrong position, and perceived that only one course was open to me—to resign my post, and openly acknowledge Jesus my Saviour.

When I communicated my wish to resign to the principal of the academy, he expressed regret, and begged to know my reason. I unhesitatingly replied that I was a believer in the Lord Jesus Christ, and dared no longer conceal the fact. With the utmost amazement the venerable man contemplated me, as he raised his trembling hand and exclaimed, "I could weep for you." After a long discussion, he gave me a pamphlet written by a Jew against Christianity, and begged me to read it carefully. While reading this paper, a letter reached me from the Swansea Jewish congregation, tendering me, by recommendation of the Chief Rabbi, the post of minister and teacher. While the tempter thus provoked me, I received a letter from Mr. Alexander, full of exhortation and spiritual comfort. I replied to the Swansea congregation and the Chief Rabbi, thankfully declining their united offer. To the principal of the academy I wrote that, "independent of profuse analogies contained in the Old Testament to the life and character of Jesus Christ, I found Leviticus an insurmountable barrier to my mind if I excluded the light of the gospel. He would remember that the only merit a Hebrew had during the existence of the temple in coming to God rested in a sacrifice. That sacrifice was even not accepted but through the mediation of a high-priest. It is proved by Scripture that no pardon could be obtained without the shedding of blood; for 'it is the blood that maketh an atonement,' and 'without the shedding of blood there is no remission of sin.' What now for a sacrifice, and where a high-priest? The whole Word of God pointed to Jesus, the Messiah, who came into this world to offer Himself as a sacrifice for the sins of all mankind, and to be ever after their great Intercessor, their Prince of Peace. The Spirit of God having enlightened me so as to discern the great value of this merciful proclamation, I could no longer refrain from giving free utterance to the joy and gratitude with which my heart abounded."

The principal came to me the same morning, and said I might depart at once. He expressed his sincere sympathy for my relations, and said he could only attribute my wilful destruction of my position and fair prospects in the Jewish community to a state of *non compos mentis!* I telegraphed to Mr. Alexander, who welcomed me with open arms. Here I received that spiritual comfort and share in Christian intercourse for which my soul had so long panted. By prayer and meditation I now prepared myself for publicly confessing the Lord Jesus. I was accordingly introduced to the Rev. Mr. Graham, who administered the sacred rite of baptism to me on Sunday evening, February 2, in presence of a large and devout congregation.

It was the most solemn moment in the history of my life, and will ever remain engraven on my heart as the grand foretaste of a heavenly bliss. Resting on the arm of Jesus, sure that no earthly influence can deprive me of this support; rejoicing in the knowledge that He is my Saviour; firm in the belief that He died for my sins, rose again for my justification, ascended to heaven, and sits now at the right hand of God, whence He will come to judge the quick and the dead: I joyfully take up the cross to follow my Divine Redeemer.

In consequence of a letter which I wrote to my relations, my elder brother was telegraphed for from Paris; he came at once, in the hope of hindering my baptism. It would be too painful to relate the interview between us. Oh, how I pity my beloved father! Oh, that the scales would fall from his eyes, and the veil be removed from his heart! I have written to him, giving a reason for the faith that is within me, assuring him that next to God he would ever have the first place in my affection.

May the Lord graciously soften the heart of my relations towards me, and use me as an humble instrument to lead them and others to the knowledge of the truth as revealed in the gospel of Christ! In the midst of my trials my soul continues to experience the divine presence of that Spirit which beareth witness with my spirit that I am Christ's, and that there is nothing in this world that can separate me from Him; and it is my earnest and humble desire, if God graciously spares my life and deems me fit, to consecrate it to his service, in whatever obscure corner of His vineyard it may please Him to place me.

Begging that you, my dear Christian friends, will sometimes think of me when before the throne of grace, I remain, sincerely yours in Jesus—ERNEST J. TURCKHEIM—1, *Lebanon Villas, Oakfield Park, Croydon.—The Christian.*

IN THE POWER OF THE SPIRIT.

BY REV. W. E. BOARDMAN.

A knock at our cabin door announced one who at that time was a comparative stranger to us, but who ever since has been a sister beloved in the Lord. Her satchel and umbrella indicated that she was out for a visit, not for a call, and she was not slow to tell what had brought her to us. As we greeted and welcomed her, she turned to my wife and said "You see I have come to stay. For some time past I have had no rest, day or night, on account of my sins. I feel that I am a Christian. My sins are forgiven. If I should die it would be without fear. *I know that my Redeemer liveth.* My great trouble is the power of sin. I cannot break it; I have tried consecrations, and strugglings, and prayers, and trust in the Lord for help, and all in vain. I am at my wits' end, and I have come to you to stay until I shall be delivered. I know you will not turn me away."

She was gladly welcomed and made at home, of course, and all things except the indispensables were joyously put aside, that by any means she might have her eyes opened to see Jesus and accept Him as her Saviour from sin. Twenty-four hours passed, and still she was struggling on. Forty-eight hours brought no release. Dinner-time came on the third day, and my wife went out into the lean-to kitchen at the back of the cabin to prepare our repast, and when it was ready came in to summon us out to the table. I rose, but our guest sat still. Her head was bowed down, her face in her hands, and her hands in her lap, and she paid no attention to the call. After a few moments it was repeated; still she sat unmoved. A third time she was invited, this time by name, but remained still as a statue. At last, just as I was starting to lay my hand on her shoulder and shake her out of her reverie, she slowly raised her head, and began speaking like one in a fit of abstraction, saying "His unspeakable gift. A gift. Yes, a gift. Why, I can accept a gift."

As these words fell from her lips, the calm of a heavenly peace came upon all her features, followed quickly by the glow of inexpressible gladness. Her struggle was ended. The great secret was learned. The gift was accepted. Her whole being was given up a living, willing, joyous offering to God.

A gift; yes, a gift. The unspeakable gift of God. Any one can accept a gift. The least of us all can accept the greatest of all gifts—God's gift of Himself. God has given Himself to us—all He is and all He has. To have Him in all His fulness, and with Him all things, we have only to accept Him as a gift.

I say reverently that God could not help giving Himself to us, for He is love. Whole-hearted love cannot withhold itself, nor anything it has or anything it can do, from the object upon which it is placed. The greatest heart-ache possible to one who loves another with all his heart comes if he be prevented from giving himself to the one he loves. Hearts innumerable have been broken by thwarted love. Reason has often been dethroned by it. God is love; not to have given Himself to us—I repeat that in all reverence it is said—would have been an infinite and eternal heart-ache. To give Himself to us is a boundless, endless joy.

God is love. Love has ruled in the manner of the gift. Reason might have been satisfied with the gift of Himself to us in His works, or at most in His Word. That is, in a revelation of Himself as given to us by a simple declaration of the fact to us in language. Not so love. Love must express itself so as not to be misunderstood. Love must embody itself in a form to be fully apprehended. God is love, and therefore took upon Himself our own form, and gave Himself to us in such a way that we could see Him and know Him, as we can see and know one another, and gave Himself for us, a ransom to redeem us unto Himself, for He so loved us that He could not help it—not because we were lovely, but because He is love.

Even so love was not satisfied. Love never can be satisfied until the object upon whom it is placed has been rescued, if in peril, and lifted to the highest bliss and dignity it has power to bestow. God is love, and could not be satisfied with revealing Himself in person in our nature and giving Himself a ransom for us on the cross. He must give Himself to us, impart Himself to us, take possession of us and give us possession of Him. Nothing short of this could satisfy God, for He is love. To satisfy Himself, He has given Himself to us in Spirit, and comes to us to impart Himself to us and to dwell in us for ever. Love draws together and makes one of the twain husband and wife, if it be genuine and mutual. Thenceforth they two are no more twain, but one flesh; truly so, and in their children their blended unity is seen. God's love has craved and devised a unity between Himself and us more perfect and complete than is possible between husband and wife. He has given Himself to us, to come by His Spirit into our spirit and dwell in us. Husband and wife may be separated by space, but God and His loved ones in whom He dwells may be one and inseparable in all times and places—God in them, and they in God—and the communion between them may be as much easier, clearer, sweeter, dearer, as the communion of thought and affection is closer than that of words. Spirit in spirit; God in spirit, in our spirit, witnessing His presence and love by such communion as only spirit with spirit, love with love, can know.

Oh, how wonderful the ways of love! Oh, how wonderful this threefold gift! God's gift of Himself to us! How simple! How beautiful! Well might the celebrated Genevan put it all in each—the Father, Son, and Spirit:—

"ALL FROM THE FATHER,
ALL IN THE SON,
ALL BY THE SPIRIT."

The Father gives Himself to us as manifested in the Son. The Son comes to us by the Spirit, and manifests Himself and His Father in Him in our hearts. The Spirit, given by the Son from the Father, comes in all the fulness of the Godhead—Father, Son, and Holy Ghost—to abide in us and unite us to God by an actual inner union, than which no other union imaginable can be more perfect.

"A gift. Yes, a gift; the unspeakable gift of God. I can accept a gift." The least of us all can accept this greatest of all gifts.

The mistake of seeking to obtain the gift, instead of simply accepting it by faith, is one which keeps multitudes from receiving it.

A woman had found her completeness in Christ by accepting all as in Him on the strength of the promise, and it made her spirit so sweet, her life so peaceful, and shed such a gladness over her household, that her husband, who had been sceptical about salvation from sin in this life, became deeply affected and thoroughly convinced of his error. He held his peace as long as he could; when he could hold it no longer he asked his wife, saying, "My dear, tell me, how did you obtain this blessing that has so changed you?" Her answer was "I did not obtain it at all. It is a gift. I just believed in Jesus, and He gave it to me."

The Holy Ghost is God's crowning gift of Himself to us. Let no one, however, mistake the fruits or gifts of the Spirit for the Spirit, and look for His gifts instead of accepting Him. The fruits will follow; but if they are sought, and expected, and exacted, as if they were the Spirit Himself, disappointment is inevitable. And the Spirit is received by faith in Jesus, who is the baptizer or giver from the Father. *Christ himself* must be accepted and rested in on the strength of the promise. Christ Himself, not peace, love, joy; not emotions or feelings of any kind. Christ without feeling; and by Him as from Him, certain to be given, the Holy Ghost must be accepted without feeling or evidence of any kind except simply the word of promise. The Holy Ghost is not feeling, nor peace, nor joy, nor emotion of any kind. His gifts are peace, love, joy, and every true and heavenly grace, but He is spirit, and you cannot feel spirit any more than you can see spirit. He may dwell in you by faith without a particle of feeling, as truly as He does when by His work in you He fills you with emotions unutterable.

A sad mistake is made by those who unwittingly confound the gift of the Holy Ghost Himself, as promised by our Saviour, with His gifts. They seek the gifts of the Spirit instead of the Spirit; or rather they seek His work instead of accepting Him. They seek, strive, agonize, months, years, it may be, for the witness of the Spirit, when they ought just to believe in Jesus on His word that He gives them the Spirit, and so accept the gift. The Holy Spirit accepted by faith in Jesus as His gift will quickly witness for Jesus in the soul, but they, not seeing the difference, seek the witness when they ought to accept the Witnesser, and so fail of the witness by not receiving the Witnesser.

Another mistake, no less sad, is sometimes made from the same cause. One who seeks the witness, instead of accepting by faith the Witnesser, may, to save him from becoming completely disheartened, have given him an inletting into the grace of God, which fills him with blessedness, and he sets it down that this is the Blessed One that he has now obtained. It is what he has been seeking as the baptism of the Holy Ghost, and so he thinks that at last he has found it in very deed. Soon, however, his blessedness begins to fade and shortly is gone; and now, as he confounds the blessedness with the Blessed One, he sets it down that he has had the baptism of the Holy Ghost and has lost it again. Then he begins again his weary seeking for the lost blessing. Oh, how unutterably sad this mistake! Oh, why could he not distinguish between the Blessed One Himself and the blessedness He imparts? If he would only believe in Jesus, and in the gift by Him of the Blessed One, as ever with him, feeling or no feeling, then if the blessedness came it would be welcome indeed, and if it faded away it would not take away the Blessed One. He would still remain for ever, and would quickly and easily give again the blessedness.—*Times of Refreshing.*

Miscellany.

—*Christian:* We find in the Free Church of Scotland *Monthly Record* a letter from "M. L. H.." of Mobile, May 24, 1873, respecting the Jewish Rabbi of that place, who has become a Christian. He says: "Last week the Southern Baptist Convention met in this place, at which three or four hundred delegates were present. Mr. Jaeger made his first appearance before that body, and received a most enthusiastic welcome from all its members. He spoke eloquently in behalf of a mission to the Jews, and his whole soul seemed to swell with emotion when he spoke of his beloved people still rejecting the Saviour whom he had found so precious. By special request he narrated his experience, showing how a Jew finds Christ without the aid of a Christian. The whole Convention were

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deeply moved, and, by motion of the members, an earnest prayer was offered for the conversion of the Jews. Mr. Jaeger has offered himself to the Baptist Church to work in any capacity they may think best, and they have accepted his services with special reference to a Jewish Mission.

—*Christian Advocate,* Sydney: "We have great pleasure in calling the attention of our readers to a Prayer Union in connexion with the Methodist Church, and which has existed in England for upwards of a year. Dr. Jobson in his tract on 'The want of Methodism at the present time' lays great stress on united prayer, and, in his own earnest, soul-arousing way, appeals to the Methodist Church in the following language:—'Who is on the Lord's side?' is now the practical inquiry. Who will separate himself from the world, and from all that hinders approach to the mercy-seat, and, bowing himself in believing prayer to God, join himself to those who shall perseveringly seek the saving presence of the Holy Ghost, to render effectual the means and agencies of salvation among us? Who will begin this work of prayer at once, and urge others to unite in it? Who that duly ponders the responsibility attached to profession and place in the Church dare refuse this personal service, for the increase and prosperity of the work of God? Methodists in former generations were wont to devote the noontide hour of Friday in each week to united intercessory supplication. Without esteeming one day better than another, let as many among us as are like minded thus improve this hour of Friday in each week.' This appeal has been responded to, and at the Conference of 1872 a Prayer Union was inaugurated, and at a special meeting held by the friends who had the purity and success of the Church at heart it was resolved that a card be got up for the use of those who would agree to join in prayer at the above hour on each Friday. The advantage of the card is that it can be placed in any place as a remembrancer. We have received one of them, which is plainly printed, and contains the following as a kind of covenant agreement:—

PRAYER UNION.

I agree to pray for the following

Special Subjects:—

For Myself.—That I may be sanctified wholly and preserved blameless.

For Ministers.—That bearing the vessels of the Lord they may be clean.

For Methodism.—That it may mightily spread Scriptural Holiness through the land.

For all Churches.—That the doctrine and experience of Holiness may prevail amongst them.

For our Times.—That they may be marked by a continuous Revival of Religion, issuing in the salvation of multitudes both at home and abroad.

Special Time.

Every Friday, as near to Twelve o'clock noon as can be arranged.

Name .....

Date .....

'And all things whatsoever ye shall ask in prayer, believing, ye shall receive.'—Matt. xxi. 22.

We earnestly commend to the notice of all Ministers, Office-bearers, and Members this Union for Prayer. This is just what we want. A church which thoroughly enters into such a work as the above agreement indicates will be a successful one, 'for the mouth of the Lord hath spoken it.'—'Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.'"

—*Advance:* The six hundred Japanese young men sent to Europe and America for purposes of study have lately been recalled. The reason appears to be that the paternal government at home had fallen into the not unnatural mistake of supposing that the young gentlemen could master a foreign language and in addition acquire the mastery of the Western arts and sciences all in two or three years. The world cannot but extremely admire the new docility and splendid, even if vague, aspiration of the Japanese people; but the special fact which they are just now learning is that it takes time at the best to secure such transformations as constitute really vital and permanent growths. God grant them the grace of perseverance and the patience of hope!

TELEGRAPHIC NEWS.

Paris, 30th October: General Bellemare has been placed upon the retired list for declaring his intention to resign if a Monarchy be proclaimed. The order of Marshal MacMahon to that effect expresses confidence in the discipline of the army.—The Monarchists are anxiously awaiting an explicit declaration from the Comte de Chambord confirming the guarantee announced by the recent deputation.—The old Paris opera-house has been completely destroyed by fire.

31st: The Comte de Chambord has written a long letter in which he adheres to the white flag, and declares that he retracts nothing and adds nothing to his former declaration. He will not inaugurate a reign of reparation by an act of weakness. The letter is considered as a sign of the collapse of the Monarchical movement.

London, 1st November: Mercantile telegrams from America are unsatisfactory: a large commission house has failed, and nearly one thousand manufactories have been closed.—*Obituary:* Lord Chief Justice Bovill.—The Tichborne trial has been adjourned for a fortnight.

Paris, 1st: Much confusion exists, and conflicting views are entertained, in Monarchical circles respecting the future. The members of the Left Centre have unanimously resolved to demand a definitive consolidation of the Republic; the majority of the Press, on the other hand, consider that the prolongation of power vested in Marshal MacMahon is the only possible solution.

St. Peterburg, 1st: The Government has resolved to undertake another campaign against the refractory Turcomans on the Khivan and Persian frontier.

Amsterdam, 1st: Government have introduced a Bill enacting a gold standard in Holland, and a silver standard in the Dutch Colonies. Germany is restricting the coinage of gold.

London, 2nd: The ship *Emily Augusta,* outward-bound for Calcutta, has returned to Bahia, the crew having mutinied.—The Vienna Exhibition closed without any ceremony.

Paris, 2nd: The Orleanist Princes have declined the Lieutenancy of the kingdom; the Monarchists have consequently resolved to propose the prolongation of Marshal MacMahon's powers for six years, ten years, or for life. The Ministry favours this course.

Madrid, 2nd: The situation of affairs in Spain is unchanged. Both Carlists and Republicans are concentrating their forces.

London, 3rd: Advices have been received from the Cape Coast to the 10th October. The preparations of the Expedition are actively progressing. Captain Glover has informed Sir Garnet Wolseley that the Ashantees are advancing on Cape Coast Castle.—Government have chartered a steamer of 1,600 tons for the conveyance of railway material.

Paris, 3rd: M. Magne proposes to meet the deficiency of 178,000,000 francs in the Budget of 1874 chiefly by measures of economy and by the increase of old taxes. He advocates hastening the resumption of specie payments.—The expenses of the late war are estimated at 8,739,000,000 francs.

London, 4th: The Admiralty Court has condemned the owners of the S.S. *Murillo* to pay £24,000 to the owners of the *Northfleet.* Sir R. Phillimore strongly denounced the conduct of the officers of the *Murillo* at the time of the accident. The defendants were unrepresented.

5th: A new trial has been moved for in the Hogg Divorce Case.—The Admiralty Court has decreed the sale of the S.S. *Murillo.*—Ten American Railway Companies have failed to pay interest on bonds.—The American State elections show heavy Republican losses.—The International Suez Canal Conference at Constantinople has approved of the maintenance of the English system of tonnage measurement. The Russian and French delegates have ceased from participating in the deliberations.—Belgium contemplates the adoption of a gold standard.—The telegraph cable between Madeira and Lisbon is broken.

Paris, 5th: The members of the Right have resolved to propose the prolongation of Marshal MacMahon's powers for ten years; those of the Left have resolved to meet the proposal by an amendment demanding the definite proclamation of the Republic.—The Versailles Assembly opened to-day.—Marshal MacMahon's message lays down a firm but peaceful Conservative policy. He says that if the Assembly decides to continue the present institutions, Government absolutely needs two essential conditions, namely, durability and increased authority, without which he will be unable to ensure safety, obtain obedience, or repress journalistic license. A long and important debate took place on the Conservative resolution proposing the prolongation of Marshal MacMahon's powers for ten years, and referring the constitutional bills to the Committee of Thirty. This motion was supported by the Government and declared urgent by a large majority.—The Republican motion to refer the Conservative resolution and all questions relating to former organization of the country to the same Committee was rejected by 362 votes against 348.—The Bonapartist motion for a Plébiscite was also rejected.

London, 6th: The freedom of the City of London was this day presented to Sir Albert Sassoon in a gold casket.—Serious rioting took place yesterday in Dublin, in consequence of an attempt of the Orangemen to commemorate the day. The police and troops interfered. Several persons were injured.

PASSENGERS SAILED.

Per Str. *Arabia, November 1st:*

For Genoa.—Col. and Mrs. J. W. Taghe and child; Capt. Geo. Chalmers; Mrs. Wright and child; Mrs. Wilson and child; Lieut. J. R. McCullagh, R.E.; Lieut. and Mrs. M. W. Rogers, R.E.

For Leghorn.—Mr. P. Guerrieri.

Per P. and O. St. *Pera, November 3rd:*

For Southampton.—Mr. H. J. Bolst; Mrs. Hewett, 2 infants, and two Masters Hewett; Mrs. Wallace; Mr. C. Brisley; Mr. W. Arnold; Mr. Chas. Fisher; Mrs. Duhan and party; Mr. and Mrs. Richey and infant; Miss Barnes; Mr. Johnson and 2 Misses Johnson; Master and Miss Bell; three Masters Johnson; Mr. J. W. Fox; Miss Baness; Mrs. Flint; Mrs. Methven and infant; Mrs. S. J. Evans; and Mr. and Mrs. Bourchier.

For Brindisi.—Lieut. Col. and Mrs. Deedes; Mrs. Slessor; Mr. J. Woodburn; Mrs. B. P. Hodgson; Sergt. Major W. Fry; Mr. W. Shearer; and Mr. J. E. Dawson.

For Venice.—Mrs. C. C. Johnson; Mr. G. W. Anderson; Capt. Burlton; Lieut. W. G. C. Halkett; Mr. H. Keppel; and Mr. J. K. Spence.

PASSENGERS ARRIVED.

Per Str. *Strathclyde, November 5th:*

From Liverpool.—Col. and Mrs. Hill; Col. and Mrs. Alex. Irvine, child and ayah; Major and Mrs. Moray, child and native man-servant; Mrs. McGregor; Capt. and Mrs. England; Mrs. and Miss Glynn; Mr. E. Glynn; Mr. and Mrs. Cordner; Mr. and Mrs. H. B. Parry; Mr. Irvine; Mr. J. Davies; Miss Drew; Mrs. Burgess; Miss Roache; Mrs. Impey; Rev. and Miss A. Fennell; Mr. Davis; Mr. Paterson; Mr. S. P. Barrow; Mr. Iltudus T. Pritchard; Mr. and Mrs. Bellett; Mr. and Mrs. J. B. Potter; Miss A. Watts; Mr. E. Murray; Mr. Perran; and Mr. Baker.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTH.

FRASER—October 6th, at Devonvale, Tillicoultry, Scotland, the wife of A. H. Leith Fraser, Esq., Bengal Civil Service, of a son.

MARRIAGES.

JARDINE—HUNTER—Oct. 27th, at Calcutta, by the Rev. J. M. Thomson, the Rev. Dr. Jardine, Principal of the General Assembly's Institution, Calcutta, to Agnes, eldest daughter of John Hunter, Esq., of Glasgow.

GLACKAN—STUART—Oct. 28th, at Comraotee, by C. Hordern, Esq., Deputy Commissioner, and Marriage Registrar, Mr. Hugh Glackan, Post Master, Comraotee, to Miss Wilhelmina Agnes, seventh daughter of the late Mr. John Stuart, Conductor, Ordnance Department.

BURKE—MOYLE—November 1st, at Christ Church, Sholapore, by the Rev. W. L. Eames, M.A., Charles T. Burke, Esq., B.E., to Alice Laura, third daughter of Colonel Charles Moyle, Commandant 28th Regiment Bombay Native Infantry.

Advertisements.

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Parties wishing to subscribe to any of the undermen ioned Magazines for 1874, are kindly requested to send their orders to the Secretary of the Tract and Book Society, Bombay, before the 10th of November, 1873. These publications appear monthly in England, and are received monthly overland. The Indian postage for the smaller periodicals is 12 As. yearly; for the larger, Rs. 1-8; but when two or more are taken the postage is proportionably diminished.

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